

# The Church School Teacher

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# THE CHURCH SCHOOL TEACHER

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## CONTENTS

ARTICLES	PAGE
HIGH QUALITY TEACHING .....	1
H. H. Bailey	
ENRICHMENT HELPS, Primary II, First Quarter .....	6
Monica S. Ball	
A NEW YEAR WITH JUNIORS.....	11
The Editor	
WHEN TOM AND MARTHA LEAVE THE BEGINNERS DEPARTMENT .....	13
Ruby Patton Nordgren	
WHAT'S IN THE OLD TESTAMENT?.....	15
Gerhard H. Doermann	
EDUCATING CHURCH SCHOOL TEACHERS	21
Ove S. Olson	
ACTIVITIES IN THE FIELD OF CHRISTIAN EDUCATION .....	30
I. O. Nothstein	
EDITORIAL COMMENT	
PERSONAL WORK IS NECESSARY.....	3
TEACH OTHERS HOW TO MAKE CALLS..	4
A GOOD TIME TO GIVE BIBLES.....	5
BOOKS .....	25

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## *High Quality Teaching*

By H. H. BAILEY

**H**IGH quality teaching generally characterizes the church school. There are several reasons for this statement.

First of all, example is greater than precept in the process of teaching. The church school teacher believes in his church and the teachings of his church. He believes in and loves the Great Founder of Christianity. Since he thinks and believes and lives in these higher altitudes of human endeavor his example becomes a strong influence, not alone to his pupils but to the entire community.

The pupil may forget if taught by precept alone. When taught by example and precept great truths become a part of his very being. Where example is high, he who does the teaching is far more effective in building character than is teaching by precept where worthy example is low.

There is ever before the church

school teacher the Perfect Teacher in glorious beauty and truth. One needs but study the parables to learn their infinite worth. Fascinating in the extreme, so illustrated that all who will may learn, so effective that the lessons taught are never forgotten, teachers of teachers are ever turning to the Great Teacher as the perfect example of perfect teaching.

The parables, many of which have fewer than one hundred words, are as brief as twenty-five. The longest includes approximately five hundred words. Yet, they contain so much wisdom, so much truth that innumerable sermons have been based upon the parables in the past, just as innumerable sermons will be based upon them in the future. How many millions have gone to school to these parables is not known.

Invariably they appeal to the understanding, to the feelings, to

the imagination, so essential in young life. In fact, they appeal to the whole life, calling its powers and faculties into activity. It is a great truth that things learned in delight are those longest remembered.

The ability to illustrate and explain is an outstanding quality of the successful teacher. And with this ability there must come brevity of speech. Most of us talk too much and say too little.

Let us notice and study two illustrations. Perhaps you will call them dramas of everyday life. Here are two great teachers, neither of whom taught school.

A little boy, perhaps six or seven years of age, walked almost a mile to take dinner with his English grandmother. He was always glad to visit her, since in the home there were all kinds of sweets—peppermint candy, chocolate, brown sugar, granulated sugar, loaf sugar, with hot chocolate at meal time.

It was at this particular dinner that the little fellow passed his cup and said, "Grandma, please may I have a second cup of cocoa?" She arose from the table and placed the cup, saucer and spoon upon the sideboard, returning empty-handed but continuing the delightful story that had so interested him.

The lad was disappointed but not too embarrassed to say, "You forgot to bring the cocoa, Grandma." Following her reply, "You said you did not want any more," she arose and brought the cup and saucer, the spoon being within the cup. "In England," said she, "when a cup is given to the waiter, with the spoon within the cup, it means that it is to be placed aside; when the spoon is within the saucer, the cup is to be refilled."

This boy, now well along in years, tells me that he knows little of table manners. However, he says that he has passed his cup thousands of times, but not once without having the spoon in the saucer! And always he has seen his grandmother standing at the table to tell him why he did not get a second cup of cocoa on this particular visit.

What teaching! Less than fifty words were said, yet this man over long years has never forgotten the lesson, nor the scene, nor has he forgotten a single time to practice what he was taught.

It was near the close of the first day of a young man's business career. He carried the currency to the bank and handed it to the precise cashier. "Let us count the money right side up," said he.

Turn to page 30

## Personal Work Is Necessary

I READ that the Jehovah's Witnesses in six years have grown from 44,000 to 500,000. Six years! That is not "ordinary growth." Those convinced individuals must do a great deal of personal, persistent work. Even if the figures are not accurate, their percentage was not twenty-five people to win one. We who claim to be members of a "teaching" Church and an "evangelical" Church too frequently let others be evangelical and do the personal mission work. But some of our members feel a personal responsibility. One of our pastors reported that in his Sunday school one girl brought in thirty new members. Can you report a higher standard?

In the *Sunday School Builder* I have read articles and more articles to this effect about city schools and rural schools.

"Last fall we started an Adult Class with six enrolled. Now we have thirty-four."

"Last fall we started an Adult Class with five members. The class now has forty-five members."

From those two classes also came thirty-six new members for that

church and ten teachers or workers in school and church.

Why do the Southern Baptists continue such programs? Why did it require only seven of their group to win one new member last year? (Our church-wide average is 42 members to win one new member.) For more than twenty years now their Sunday School Standards have stressed personal work, a census every year, regular, consistent, planned visits, and training their Sunday school pupils to take part in visiting, inviting, bringing, and keeping others. They now have a generation of people who have been taught to do this work and who do it regularly. As soon as those two classes were organized the members agreed to make *regular visits every week*. They secured the names for their own prospect list. They asked people. They invited people. They prayed.

This is also done regularly in rural areas. One school reported that 775 calls had been made in the last six months. This was in a relatively small, average rural congregation.

Do you feel that it is expecting too much of our teachers in Sunday school that each one should spend at least two hours each month making calls, personally



visiting members of the class and prospective members? A teacher should be able to make at least three calls a month. Now for the sake of round numbers, let's estimate that a teacher makes only thirty calls a year. How many more or fewer visits for you would that be a year? How many calls would that average add to the record in your own school? In the American Lutheran Church it would mean approximately 600,000 calls in one year.

Those personal calls would make better teachers. As you visit the members of your own class, you become better acquainted with them. Knowing their needs you can bring the message of God's Word more personally, more helpfully to them. As you visit the sick or irregular you are also teaching. The calls show that you care. They show that you are living more in harmony with the Second Great Commandment, "Thou shalt love thy neighbor as thyself." Personal calls show that you are personally concerned about the absentees and that you love the members of your class. Personal calls upon the unchurched show that you are living more in harmony with the Great Commission itself. You are both "going" and "teaching."

## *Teach Others How to Make Calls*

It is not enough merely to tell members of the class *about* the Great Commission. We are to teach them to *observe* all that Christ has commanded. A teacher must teach his class how to make these personal calls and encourage the members to do so.

How many pupils in your school nine years old and up could you encourage and teach to make calls? What if all of our schools throughout the American Lutheran Church might inspire and help 15,000 more people to make thirty calls a year! Add that all up and the result is not merely more than one million calls, including the calls made by the teachers. Only that would be tremendous. But the total would be better schools, better attendance, better teaching, better praying, better evangelism, and better Christians.

This sounds good. It is good. But how can you make it a reality in your own school?

1. Adopt a definite plan for making regular visits.
2. Appoint or elect someone to be in charge of the plan.

The chairman of the congrega-

tion's Evangelism, Good Will, or Life and Growth Committee, the Attendance Secretary, or the Enrollment Secretary.

3. Select and train those who will make calls.

Those who have not made many calls must be taught *how* to make different types of calls. Prayer is an essential factor.

4. Establish a definite day each month as Visiting Day. (Each week would be still better but we can always Raise the Standard.)

5. Make definite reports.

*What Day?*

That is up to you. But set one day when the calls are to be made. Otherwise the entire plan may be stricken by a serious case of *next-week-itis*. Recently I have been speaking about this very common disease. Definite dates provide the best immunity. Definite dates are the best cure. Otherwise we may put off until next week, and next week and the next week the making of the calls. Our good intentions must be fortified by definite dates when all visitors make their calls.

Will your school join with others in reaching more consistently, more personally for all who should be in your school but are not enrolled? A census is in order. But

a census without a follow-up accomplishes very little. Adopt your plan. Work your plan. Pray to the Lord of the harvest.

R. A. V.

## *A Good Time to Give Bibles*

**I**N MANY Lutheran churches it has been a custom of long standing for the congregation to present a Bible to each member of the catechetical class at the time of confirmation. It is a beautiful custom.

However, experience tells us that many a Bible so presented has seldom if ever been used as intended by the congregation or by the Author of the Book. Is there any Bible that should not be used? Is not the purpose of the divine revelation to make us wise unto salvation?

To help young people develop the habit of using the Word of God regularly, some congregations have taken to presenting a Bible to each member of the catechetical class at the beginning of the instruction period rather than at the end. Surely there is much to commend this change.

But we suggest that another

plan be followed, namely, give a Bible to each pupil who is being promoted from the Primary to the Junior Department. The reason is simply this, that the junior is going to need a Bible all along in preparing his lessons in the Christian Growth courses. Let the congregation or the Sunday school give him a good but inexpensive Bible that he can use at least up through confirmation. It is needed, and it will be welcome. More

than that, it will facilitate the work of the school and help us to achieve the objective of training every pupil in the fruitful use of the Bible.

Presentation as the child graduates from the Smaller Children's Division of the church school is also appropriate. He has now completed about five years of Sunday school work, has learned to read, and is ready for a heavier load.

## *Enrichment Helps*

Primary II, First Quarter

By MONICA S. BALL

THE lessons in this quarter, for the purpose of overall study, fall into the following divisions: Unit A, Lessons 1-5, "A Study of the Everyday Life of Biblical Times," Lessons 6-8, "Thanksgiving Unit," Lessons 9-13, "Some Things We Should Know About God," which includes the Christmas Unit.

Since in Unit A, Lessons 1-5, specifically, we are studying the life and times of Bible People, it might be interesting for the children to do some of the same things

people did in those days. In the Hebrew schools, for example, the children sat on the floor on small rugs. Newspapers could be used for rugs and the children sit on the floor for the story.

*Lesson 1.* To have a Biblical basis for this lesson, the story of the twelve men who were sent ahead into Canaan as spies, Numbers 13, might be used, followed by the story of little Ephraim to be found in Teacher's Manual. The teacher might tell the story something like this:



"God helped His people, the children of Israel, to escape from the Egyptians. Moses was their great leader whom God had chosen for the work. Many things happened on their travels. God had cared for them through the wilderness, giving them food and drink and showing them the way to go. Now, at last, they had come to the land God had promised them. They were ready to enter Canaan.

"Before they could move into the new land, the people who lived there had to be conquered. So God commanded Moses to choose twelve men, leaders of the people, to go as spies into Canaan. Moses said, 'Go into the land, see what kind of people live there, and how many there are. Look at the land, whether it be rich or poor. Bring some of the fruit back so we may sample it. Do not be afraid. God has promised us this land.'

"So the twelve men went into the promised land, where they spent forty days. They found the land rich and beautiful and returned to camp bringing samples of figs and pomegranates. The grapes were so large, two men, together, had to carry one bunch. The children of Israel had never seen such wonderful fruit.

"Then the men began to tell of the richness and beauty of the land. 'It is truly a good country,' they said, 'but the people who live there are very strong, and their cities are well protected with high walls.'

"Then the people were frightened. Caleb, who was one of the spies, said,

'Let us go, at once, and take the land God has promised us.' But the other men said, 'We are not able to go against these people for they are such giants that we looked like grasshoppers beside them.'

"Then the people all became discouraged and began to weep and complain. But Caleb and Joshua again said, 'This is a good land which the Lord has promised us. He will help us drive these people away.'

"But the people would not listen. God then told Moses that the children of Israel would have to wait there, outside the promised land, until all those people who did not trust in God to help them win the promised land died. So the people continued living in their tent homes.

"Little Ephraim was a Hebrew boy who had not yet been born when the spies came back with their report. His father had been a very little boy and remembered hearing what the people said. He told Little Ephraim the story of the promised land, Canaan."

The teacher can then use the material as presented in the Teacher's Manual for Lesson 1.

If a slide film or filmstrip projector is available, the filmstrip, "Boyhood of Jesus," Cathedral Films, shows very clearly just the kind of homes the people had, how they dressed and some of the work they did. The use of these filmstrips, from time to time, will prove to be a valuable supplement

to the teaching. If a sound film projector is available, there is a series of films that may be rented from the Board of Parish Education, Columbus, Ohio, or Audio-Visual Service, Minneapolis, Minnesota, called, "Two Thousand Years Ago," which tells chiefly of the life, customs, and manners of Biblical times. "The Home," in that series would be especially useful with this lesson. There are colored slides, "Life and Customs Jesus Knew," put out by Church-Craft; PL, "Village Life," 13 slides.

*Lesson 2.* To continue with our unit, using a Biblical basis, the story of Moses preparing the Children of Israel for their life in the promised land, Deuteronomy 6. 1-25, might be told.

"During the many long years the children of Israel waited to enter the promised land, they were learning how God wanted them to live. The most important thing they had to learn, as we today, too, must learn, was to love God and remember to worship and praise Him each day. Moses, the leader of the people, taught the people each day, telling them over and over 'to remember the Lord Thy God and serve Him faithfully.' As time went on and the people would become rich and prosperous in their new land, they must remember God even more than before.

"So it was that the people, finally, were ready to move into the new land and build their homes. They were so happy to put away the tents they had lived in so many years. Each little group of homes became a village with a well in the center where all the families could get water. Today, we are going into the home of one of these families."

Here insert the story as found in the Teacher's Manual, Lesson 2.

After the story, a small meal of flat bread (crackers or Rye-krisp), milk, cheese, figs or dates might be served. The children will be delighted with the "party" and remember the story well. Very small portions should be served, using the "bread" for the plate, just as was done in Biblical times. Some discussion of what we do in our homes today, who gets up first, prepares the food, what type of heat, water, helpers do we have, when do we remember God, could be worked in while the children are sharing their "small meal."

*Lesson 3.* In this lesson, there is a fine opportunity for dramatic activity with the sowing of the seed, harvesting and milling of the grain. The story of Ruth gleaning in the fields of Boaz may be told at this time. After using the descriptive material found in the Teacher's Manual, the teacher may say:



"Here is a true story of a woman named Ruth, who lived a long, long time ago and worked in the fields. Ruth worked in the fields of a rich nobleman named Boaz. She had hard work to do because she did the gleaning. You all know that was hard, because she had to look for the little bits of grain the men dropped from their big bundles. One hot day as Ruth was working busily picking up the grain, Boaz came out to the field to talk to some of his servants. He stood there quietly and watched everyone working. He noticed that some worked well and left the field clean, while others were careless and didn't do a good job. When Boaz saw how carefully and how well Ruth worked, he said, 'Who is that young woman?'

"The head servant answered, 'That is Ruth, who came to our town with Naomi. I told her she could glean, here, in the field.'

"Boaz had heard about Ruth and knew she loved God and was very kind and good taking care of Naomi. He said to the reapers, 'Let some of your grain fall in Ruth's path so she will have plenty. Be sure and do this.'

"'Yes, Master,' replied the reapers.

"Then Boaz went over to where Ruth was working and said to her, 'Ruth, I'm glad to see you. I would like you to have lunch with my own workers. There is plenty of food and water for all.'

"'Thank you very much, kind sir. I am grateful,' said Ruth.

"So Ruth stayed in the fields of Boaz and worked collecting bundles of grain as long as the harvest lasted.

When, at last, the harvest was over, a great dinner was held because everybody was happy that God had given them food for another year. Ruth, also, was invited to the dinner. Boaz had been watching Ruth all this time and had seen how carefully she had kept on working through the long harvest days. He came to admire her very much, and finally he knew that he loved her. Boaz called Ruth to him and said, 'I love you, Ruth, and want you to be my wife.'

"Ruth was very happy to become the wife of Boaz and live in his beautiful home. So Ruth and Naomi both went to live with Boaz and lived there happily together many years."

*Lesson 4.* The Story of Biblical Life in the Market Place, will be a good time to discuss again the homes, food, clothing and everyday life of the people. Many of the things you have made for your village would be sold in the market place and many of the people you have talked about in your stories would pass through the market place. To have a story from a Biblical source, the Parable of the Laborers, Matt. 20. 1-16, could be inserted in the story in the Teacher's Manual. When the children of the story in the Teacher's Guide, Ruth and John, are talking about the laborers in the market place, waiting to be hired, the teacher might have the mother say,

"No, John, that is not always true. I once heard one of Jesus' followers tell this story of laborers which he had heard Jesus tell:

"There was once a man who went to the market place to hire laborers to work in his vineyard. It was harvest time, and the vines were full of grapes which needed to be picked; so this man went out to the market place early in the morning. He said to the men waiting there, 'Will you work in my vineyard, today, for a penny?' So the men went to work, picking the grapes.

"Later in the day, he came again to the market place and found more laborers there. He said, 'Will you work me, today, for a penny?' These men, too, agreed, and went to work.

"Twice more, during the day, he went out and hired more workers. When there was only one hour of the day left to work, he went, once again, to the market place. There were still more men waiting there. 'Why are you standing here idle?' he asked.

"'No one has hired us,' they said.

"'Go and work in my vineyard,' said the man. When the day was over, the man called the laborers together and paid each man a penny, as he had agreed to do.

"But when the men who had worked all through the day received only a penny, the same as those men who had worked only one hour, they were cross. 'We should get more money. We worked all through the hot day. These other men have worked only a short time, some only one hour,' they said.

"'Did I not agree to pay you a penny? I do you no wrong. Take what belongs to you and go. I will pay these I hired last as I paid you. I will do what I wish with my own money.' So the last shall be first and the first, last. God, our Father in heaven, will reward all men equally, whether they have had a long time to work or only a short time."

The rest of the story, as found in the Teacher's Manual, may then be told. A discussion of the present-day markets or fairs as compared to the Biblical market would be interesting, if time permits.

There are two filmstrips available from the "Encyclopedia of Bible Life," Agriculture and Food, Culture and Dress, S. V. E. Picturols. The sound film, "The Day's Work," from the "Two Thousand Years Ago" series, may also be used. Colored slides by Church-Craft from the "Life and Customs Jesus Knew" series PR, Crafts, 7 slides; PF, Agriculture, 11 slides.

*Lesson 5.* The Story of Travel in Biblical Times should use the story of "The Good Samaritan," as suggested in the Children's Leaflet. This is a good story to dramatize. After the story has been told, ask the children if they would like to "play the story." Let the children discuss the characters

Turn to page 28



# *A New Year with Juniors*

By THE EDITOR

WHICH age group do you like best to teach? I've asked that question many times and have found that a very large number of Sunday school teachers prefer juniors.

There are reasons for it. The junior is very responsive. He is full of enthusiasm. He likes to do things, and he is a great admirer of heroic example. More than that, he has acquired a certain amount of ability for doing what is asked of him. He has been in school long enough to have learned to read and write and to work with others. He is "in the groove," and is capable of sustained interest. He has reached the maturity and "middle age" of childhood.

But I've also asked juniors about their teachers. From their brief but meaningful answers one can get a picture of what these boys and girls like in their teachers.

They don't seem to pay much attention to whether the teacher knows much or little, whether he has prepared his lesson well or poorly. Nor are they impressed

by an air of sanctimonious piety. They judge rather by what happens to them while they are with the teacher, what experiences they have, how they feel, and what is actually done. And, though they seem to judge superficially, they usually do have an appreciation of what is vital and genuine. And in this appraisal such matters as the teacher's knowledge, preparation, and personal commitment do play a very important part. In fact, they are basic, even though they do not appear so on the surface.

What do juniors look for in a teacher? First of all, they look for a person who is friendly; not with a patronizing, sentimental kind of friendliness, but the kind that makes them feel at home and know that their teacher likes them.

Second, they look for a person who shares their interests, somebody who shares the life they live, their hobbies, their problems, even what they get scolded for.

Third, they like a teacher who can be their friendly guide in the great world of life into which they are so eager to go. This is where

the teacher's knowledge and preparation are of utmost value. As he shares what he knows, helping his pupils to discover reality and to re-live the experiences of men and women of God, he is stimulating them to grow and to learn without making of himself either a stiff pedant or a harsh taskmaster.

Because of their zest for life and their eagerness for activity, juniors greatly appreciate the extra-curricular plans that the teacher makes with them: the picnic, hike, field trip, or party. Of course they enjoy the fun, but they also enjoy the feeling of comradeship with the teacher who shares the fun with them.

Fourth, most pupils respect the teacher who expects and gets some real work out of them. If the class session is only an aimless time-killer, filled with trivial pleasantries, most juniors will soon be bored with it. Help them learn, to know, to achieve, and we get their loyal co-operation.

But a class in the Sunday school is an affair in which not only teachers and pupils are concerned. The church also has an interest in the group. It is interested because it has a responsibility of great importance. For the church must

give spiritual nurture to its children. It must help them to grow in grace and in the knowledge of the Lord Jesus Christ. If there is failure at this point, all three: church, teacher, and pupils, must be concerned.

Experience down the years has taught us that there are ways to teach and truths to teach that are especially vital to juniors. The junior courses in the Christian Growth series have been worked out with this accumulated experience in mind. That is why teachers are urged to study both the pupil's material and the suggestions in the Teacher's Guide. To be sure, a good teacher can improve upon what has been outlined, but even the best teachers are quick to say that the courses as they have been printed do outline very helpfully both the study material and plans for teaching it. The course scheduled for use this fall, *Conquerors, Settlers, and Kings*, by Mabel Elsie Locker, is most excellent.

More than many teachers seem to realize, the church at large is anxious that each year every pupil shall actually accumulate knowledge of the Bible, catechism, and other treasures of the Christian faith. This means emphasis upon facts. It means frequent review



of the facts and their bearing on life. It also means thorough and constant review of all memory work, both Bible verses, catechism,

and hymns. To do less means sending our boys and girls on to the Intermediate Department with much less than they should have.

## *When Tom and Martha Leave the Beginners Department*

By RUBY PATTON NORDGREN

**H**OW much should Tom and Martha have learned by the time they are to leave the Beginners Department and enter the Primary? This is a question that is bound to arise in the mind of a thoughtful beginners' teacher, and it is well to consider it early in the church school year rather than at the end of it.

There will always be a few "irregulars," pupils who do not measure up to requirements, that we must send on to the next department. Though there are arguments against it, the best policy seems to be that of keeping children of the same age in the same grade. However, this does not necessarily mean keeping them in the same class. For example: John, Sue, Conrad, Dorothy, and Walter are far ahead of four other children of their physical age. In-

stead of allowing problems of discipline to arise and in order to make maximum use of time available, the "brighter" pupils are placed in one class and the "slower" ones in another.

Both classes are given the same story and memory verse, but the more apt pupils get extra Bible passages and an additional story now and then. They also have more time for other activities. In this way they are kept from being bored or getting into mischief while the teacher is slowing down for the less apt members of the class. This also eliminates the danger of slower pupils "acting up" to get attention because of a feeling of inferiority in the group.

This arrangement requires careful preparation on the part of both teachers. It requires considerable resourcefulness, but it also calls

for careful planning. Each teacher knows that her pupils need review and drill. And they get it.

"Do the children realize that they are separated just this way because of their differences in ability? The answer is, No. It is not wise to let either pupils or their parents know. And a word of caution about the teachers' rating of pupils should also be given. Let every teacher beware of classifying pupils simply on the basis of how well they happen to please her.

But, to return to our question about what can reasonably be expected of the normal child to know when he leaves the Beginners Department. Each pupil promoted should have some knowledge about every Bible story in the two years' course that is offered. He should also be expected to know most of the memory verses that belong to the lessons in these courses.

Each child in the group should also know several prayers and a dozen or more simple songs.

The songs and prayers include those appropriate for frequent use, such as:

*Praise:* "Thank Thee, God, for Everything," and "Father, We Thank Thee."

*Offering:* "Jesus, Bless the Gifts We Bring."

*Grace:* "God Is Great and God Is Good," and "Come, Lord Jesus."

*Evening:* "Now I Lay Me Down to Sleep," and "Jesus, Tender Shepherd, Hear Me."

*Morning:* "Gentle Jesus, Meek and Mild," or "Now I Wake and See the Light."

The songs should include those that are most often used at Christmas and Easter as well as general songs of praise and prayer that are simple, beautiful, and meaningful to little children.

Besides this knowledge, we expect the beginner child to have developed in attitudes, behavior, and ability. These things can be summarized by asking a few questions for each teacher to use in appraising her work:

Do the children know a large number of stories and verses about Jesus and God's love and care?

Do they know beautiful songs appropriate to their years, and do they love to sing them?

Have they learned to turn in prayer to God as their beloved heavenly Father at any time and everywhere?

Are they showing an increasing tendency to control their conduct in a way that reflects lessons well learned?



Do they try to please God, mother, father, teachers?

Have they grown more helpful and considerate of others? "We are helpers" and "Be ye kind" should be translated into everyday living.

Do they associate God with the beauties of life as well as the duties of life?

Do they associate God with the commonplace things and begin to assume responsibilities toward changes for the better, so that they ask, "What can I do?"

"This is a big order," you say. "Can you expect very much of

little children like Tom and Martha?" The answer is that God expects a great deal of us and that He wants a great deal for these children. The abundant life that Christ came to give is also for them.

This being the case, we face the challenge of doing our very best at all times. Equipment, good organization, home co-operation, careful preparation of each session—all have their important place in our work. But greatest of all is the dedication of the teacher to her task because she is constrained by the love of God and is eager to see and help these little ones grow.

## *What's in the Old Testament?*

By GERHARD H. DOERMANN

**W**ELL, what *is* in the Old Testament? Could you give a brief outline of the main events and characters during the long span of years covered by the Old Testament?

These questions, and their correct answers, are important these next months to Intermediate teachers who use the Christian Growth lessons. The fall quarter covers

the periods from Adam to Samuel, and the winter (1949) quarter continues that history and carries it through the remaining part of the Old Testament. It is important to the teacher of these lessons to be well grounded. To assist you in preparing to teach them is the purpose of this article.

A secondary aim of these lessons in the fall and winter quarters is

to give the pupil a view of the Old Testament as a related series of events. While this is not the major objective for the pupil, I believe it is of first importance that the teacher of these lessons have a comprehensive view of the period in chronological order. This is important because only against a background of history can many of the events of the Old Testament be properly understood.

It would be quite impossible for the teacher to give the proper tone and values to certain lessons without this information. A teacher can not expect to help pupils become orientated in the Old Testament if he himself is hazy about the order of events, or does not understand the great underlying purposes of God revealed in the Old Testament, or fails to see the law of cause and effect operating in it.

Some may call these events, and particularly their relation to one another, "dry facts" of history. But they are not dry when they are meaningful! To make them meaningful to the pupil is the task of the teacher. To be able to interest the pupil and make facts meaningful demands preparation and understanding on the part of the teacher.

Many methods might be employed by the teacher in this preparation. One method is to study the books containing the history in a given quarter one at a time, making the chief events thoroughly your own before passing on to the next book. This method would include making notes as you go along. Another method, and one which should be used preferably in connection with the first method, is to use some reliable source book in which these main events and persons are listed in correct order, or in which summaries of the books of the Bible are found. Still another method is the construction of a "time line," along which would be listed approximate dates, events, persons, and the like, together with the books of the Bible in which the respective events are found.

This article proposes to offer you a brief guide to a study of the books of the Bible in which the chief persons and events from Adam to Samuel are found. The main historical books of the Old Testament will be so treated in sequence.

**GENESIS** The book of Genesis is interesting because it covers well over half of the time of Old Testament history, from Adam to

about 1500 B.C. All the remaining 38 books of the Old Testament cover the years from 1500 to 400 B.C. (These dates are approximate.) Since this one book covers thousands of years of history, we can not expect it to cover all episodes and persons, nor to give too much detail. It is the book of beginnings, and the six lessons in the fall quarter based on Genesis deal with several of these beginnings. The first is the beginning God made with Creation and Adam. The second is the beginning made with Noah after the Flood. The third is the beginning made with Abraham. We may also think of lesson six as the beginning of the nation of Israel, although it is during the interim between Genesis and Exodus that they are welded into a national unit.

Other beginnings that must be noted are the beginning of sin, and its development to the point of the first murder, the beginning of punishment or the curse upon sin, and the beginning of the confusion of languages as a result of the sin of pride. References are also found to the beginnings of music, metallurgy, and hunting, as well as tilling the soil or husbandry.

The teacher should have a grasp of events and the characters play-

ing in those events, from the time of Creation until Noah. This is the first section of the book, chapters 1 to 5. The teacher should note carefully the line of descent, which is the "line of promise," from Adam to Noah in chapter 5.

When wickedness began to assume great proportions, mankind was wiped out with a universal flood. Only Noah and his three sons and their wives were spared. With them God made a second beginning, and this period lasted from Noah to Abraham. Genesis 6 to 11 covers this second period. It deals with the Flood, the covenant with Noah, the increasing wickedness of the descendants of Noah, the tower of Babel and the resulting confusion of languages. The "line of promise" for this period is found in chapter 11.

The third period begins with Abraham. This beginning was made by God when all mankind forgot God, and even the father of Abraham, Terah, was an idol worshiper (Joshua 24. 2). Abraham was called by God to leave home and kindred, and to become the start of a new line or people, through whom God would bring the Saviour into the world. The chief events are those that revolve around his relationship with Lot,



including the judgment upon Sodom and Gomorrah, and the birth of Isaac to the aged couple. Then follow the incidents in the life of Isaac, his marriage, his twin sons, and their controversy. The "line of promise" continues not through Ishmael, but Isaac, and then through Jacob and not Esau. Note how much more detailed the narrative is beginning with Abraham, the "father of believers" and beginner of the chosen people of God.

Jacob's life is also well detailed for us. Events that you remember are his flight from Esau, the Jacob's ladder on the way, his work in the north country for Laban, his uncle, and his return home and meeting with Esau. These events take us to Genesis 34. From this point on the story of Genesis revolves around the 12 sons of Jacob, stressing the life of Joseph and his experiences. These are important, for they reveal God's guiding hand in bringing His chosen people to Egypt where He would make of them a nation, hardening them and knitting them together by the persecutions there to be endured. Be certain to read all of these last chapters of Genesis, and note that Judah, and not Joseph, was the bearer of the promise (49. 10).

**EXODUS** This book may be divided into two main sections, the flight from Egypt and the preparation for it, chapters 1 to 14; and the giving of the Law at Sinai, 15 to 40. It is imperative that the teacher of the two lessons in the series based on Exodus, read and study carefully at least the first 20 chapters, and then chapters 32 to 34. Details of the Law of God and concerning the Tabernacle and its construction need not be studied in detail unless the class adopts as a project the building of a model Tabernacle, or some related work.

**LEVITICUS** Since this book is a long and detailed account of the laws and instructions governing the work of the Levites and priests, it is not easily read. Perhaps the teacher of Intermediates should read some snatches of it in order to become familiar with the type of instructions given for worship. In this connection it may also be noted that the difference between moral and ceremonial law is vitally important. In Old Testament times the Lord gave detailed instructions for worship, and for conduct on the Sabbath day, and for other related areas of life. This was done for a purpose. The people needed to be trained in the

worship of Jehovah as the only true God, surrounded as they were with the panoply of heathen gods and coming out of a land where idolatry was fostered by the state. The laws governing modes of worship and the like are called ceremonial laws. They were only preparatory. When the fullness of time was come and the Saviour had accomplished salvation, these were to fall away. Yet the moral law, or the essence of God's Law in the ten commandments, this is of enduring value and will never be discarded.

The period of eighteen months spent at Sinai in receiving the Law and the rules governing worship, and in the construction of the Tabernacle, I call the "school of religion," even as the period beginning with the persecutions in Egypt until the exodus from that country may be called the "school of affliction."

**NUMBERS** Is a book named from the first chapter, where the people were numbered by Moses, or a census taken. This was done at Sinai. Chapters 2 to 9 contain additional laws and rules. In chapters 10 to 12 the people depart from Sinai and the events that followed immediately.

I call this period from the departure from Sinai to the entry into the Holy Land the "school of correction" or "of experience." We might even call it a "reform school." The people had to learn by bitter experience that God was to be feared, loved and trusted above all things. Had they trusted God and obeyed, instead of murmuring and complaining, they would have entered the promised land shortly after leaving Sinai. But because of their disobedience, and murmuring against God, they wandered for 38 years in the wilderness. This wandering is covered by the book of Numbers. Some of the highlights in the book are: the story of the spies and the panic among the people at their report, chapters 13 and 14; Korah's rebellion in 16; Moses' sin in getting water from the rock, chapter 20; the poisonous serpents and the brazen serpent, chapter 21; the appointment of a new leader to succeed Moses, in 27; and the contest with the Midianites in 31. Chapters 17 to 19 tell of Aaron's rod and additional laws.

**DEUTERONOMY** The name of this book means "second law" and contains three addresses by Moses, the second of which is

a recapitulation of the Law and gives the book its name. This address is found in chapters 5 to 26. The first address (1 to 4) is a resume or summary of the wanderings of the people, and was delivered (as were the others) as the people approached the time of entry into the promised land.

The third address is a discourse by Moses to the elders of the people and contains instructions for their future guidance. The closing chapters of the book (31 to 34) contain the song of Moses, his blessing upon the tribes, and a description of his death. With the exception of these last chapters Deuteronomy is really not a book of history, but, like Leviticus, a book of law.

**JOSHUA** The 24 chapters of Joshua reveal the course of progress made by the people in taking possession of the land the Lord had given them. It is almost impossible to give a brief account of the book and it should be read. The very least one needs to do in preparing for teaching a lesson on these times is to read carefully the first seven chapters, and chapter 24. The difficulty God's people had in possessing what God wanted them to have, lay in themselves. When they were "right with

God," that is, obeyed and trusted Him, all went well. When they forsook God, they failed because God's might was not with them. That is the basic lesson for all times, even today, in the book of Joshua and also in Judges.

**JUDGES** For a comprehensive knowledge of the activities of the thirteen "judges" the student should read chapters 1 to 16. Chapters 17 to 21 give more details concerning earlier times in this period of the Judges. In becoming familiar with the work of these men, jot down their names in order in your notebook, together with the enemy from which the respective Judge rescued the people. The same pattern noted in Numbers and in Joshua repeats itself thirteen times in Judges. The people forsook God; they were overpowered by the enemy; they cried to God for help, thus returning to God; God sent them a helper or leader, called a "Judge."

**RUTH** Ruth is not really an historical book, but rather a story of the idyllic love Ruth had for her mother-in-law, and the resulting love that she found when she became one of God's people and returned with Naomi to God's land. Its importance in the Bible



is the fact that it develops the "line of promise" by revealing the inclusion of a heathen-born woman in his line, namely Ruth, thus revealing that there was to be no exclusion of any race or people from God's salvation.

**SAMUEL.** In preparing for the work of the present quarter, only the first eight chapters of his book need be studied. Samuel, the last of the Judges and the first of the Prophets, was a true leader of God's people. The first three chapters tell us of his birth and his preparation for office. Chapters 4 to 7 give us a graphic account of the times. They were times of

unrest and distress, caused by the fact that the people did not heed God's word nor trust in Him above all. Although the people repented, even as in the time of the Judges, they also quickly reversed again into sin.

One of the sins of the people is recorded in chapter 8. It is a momentous sin because it produced a change in the entire government of God's people. Instead of a "theocracy," which means "rule of God," the people demanded a monarchy, the rule of one. They demanded it because they wanted to be like the heathen nations around them. Therein lies the sin.

## *Educating Church School Teachers*

By OVE S. OLSON

**T**HE excellence of any school is determined more by the quality of its instructional staff than by any other means. Educational administrators, experts in the field of instruction, and the most well-informed parents are unanimous in their belief that teacher quality far outweighs textbooks, school equipment, and administrative pro-

cedures in importance. The heart of a school is the teacher.

Since this is true, the problem with which pastors, parents, and church school superintendents should be primarily concerned is the quality of its instructional staff. Teachers thoroughly prepared for their work in church school teaching are, as a rule, few and far be-

tween. When selection of the most promising people in the congregation has been made, there remains the problem of educating, as well as possible, those selected.

By what means is this being done, and what are the most promising programs for doing it? As a final part of her synod-wide research study of *Recruitment in the Sunday Schools*, Miss Althea Thelander uncovered the types of administrative plans pursued in church school teacher education. These types of plans are revealed in the accompanying table.

It is interesting and encouraging to note that 88.2% of the pastors who answered the questionnaire have some sort of teacher education

program. And, quoting from Miss Thelander's report, "Twenty-six (39.4%) stated that several Lutheran churches of different synods co-operated in offering courses, twenty-five (37.9%) co-operate with other churches of their own synod and conduct courses once a week until courses are completed, twenty-one (30.8%) have one-day Sunday school institute, twelve (18.2%) of the Sunday schools have teachers who attend an interdenominational program of teaching training, nine (13.6%) of the Sunday schools have classes of their own church meeting once a week until courses are completed, and six (9.1%) of the schools have classes meeting during the regular Sunday school hour. Two pastors

#### TYPES OF ADMINISTRATIVE PLANS FOR PARISH TEACHER EDUCATION

Ways Used for Providing Teacher Education	Frequency	Percentage
Several Lutheran churches of different synods co-operating in offering courses .....	26	39.4
Several churches of our own synod co-operating in offering courses once a week until courses are completed.....	25	37.9
One-day Sunday school institute .....	21	30.8
Teachers attending an interdenominational program of teacher education .....	12	18.2
Classes of our own church meeting once a week until courses are completed .....	9	13.6
Classes meeting during regular Sunday school hour.....	6	9.1
Other methods .....	32	48.5

did not check any of these ways of providing teacher education.

"Sixteen (23.5%) of the Sunday schools have teachers' meetings once a month. At these meetings time may be devoted to teaching techniques, discussing problems and methods.

"One pastor stated that he has new teachers sit in with a class and observe until he feels they are ready to take over by themselves. They observe a class that is of the age group in which they are most interested.

"A six-week course, Adult School of Christian Living, is held in one of the churches each fall for the Sunday school teachers and interested adults.

"The first Sunday in October 1947 marked the beginning of a weekly Sunday morning teacher's training class in one church. It is just a new program and they are experimenting with the effects. One pastor stated that from January to September they had an eleven o'clock hour of Sunday school for pre-school and primary teachers, but they could not continue this because they couldn't get teachers for that hour. Another pastor stated that now they haven't ample space, but after they build he will expect the regular teachers

to spend part of each year in training.

"Three-day institutes, district institutes and vacation Bible school clinics were other ways of providing teacher training.

"One very active Sunday school had twenty-five substitute teachers who were furnished with lesson materials."

It is apparent that several administrative procedures for providing teacher education are used. Some use more than one. Which one is most fruitful is difficult to say. While no doubt an interdenominational program may yield much profit, the writer doubts that this fits into a Lutheran program most acceptably. An intersynodical Lutheran program should be satisfactory, especially where the number of congregations of the same synod do not exist in sufficient proximity. Such an intersynodical program may serve to promote ultimate Lutheran unity—a goal much to be desired. Another advantage might be that better instructors for teacher education classes can be procured. Still another advantage could accrue in that there might be a wider exchange of ideas and methods, often very stimulating.

A difficulty often encountered



in this plan is finding a time when all can come together in sufficient numbers to assure success. It seems to the writer that the challenge of so important a function as parish school teaching should cause all teachers to dedicate the time for such education to the exclusion of all else. A series of from six to ten such weekly meetings terminating in a review and the presentation of a certificate for good attendance ought to prevail.

Another administrative procedure for providing teacher education which appeals to the writer is that of offering courses during the regular Sunday school hour for prospective teachers in that particular congregation. It has the supreme advantage of having the laboratory (the Sunday school) within quick and easy reach for demonstrating what is taught. It has also the advantages of available time and place for holding classes. However, there may not be any satisfactory instructors other than the pastor who may of necessity have to do other things during that hour. And then, too, the class must include all prospective teachers for all grade levels, in which case the course content may not always suit their particular needs and interests. Courses that are of general value,

such as Bible study, Lutheran doctrine, etc., can be offered and a certificate issued for satisfactory performance.

The One-Day Institute used by about 31 per cent of the parish schools is valuable more for the inspiration it can convey than for its total educational worth. Under this plan of teacher education it is manifestly impossible to study with any degree of care such problems as curriculum organization, methods of class procedure, or administration of the church school. Nevertheless, the one-day institute should be used as a supplementary means for teacher improvement in such ways as it can serve.

Whatever plan of administrative procedure it is decided to use in order to bring about effective improvement of teachers, there is no question but that a series of meetings under capable leadership should be held. The closer together these meetings are held, the better the total cumulative effect will be. No one acquainted with problems of teacher education doubts this statement.

The writer has often wondered whether it would not be wise to attempt summer training schools for church workers at the church

colleges. They need not be held for more than one week each summer. As a general rule, dormitory and dining hall facilities are available at a reasonable cost. Instructors and library books are also available. A part of the church school teachers' vacations may in this manner be spent profitably and happily.

Among the other possibilities is

the inclusion of a church school teacher education program with the district or conference Luther League convention, especially when these are held on college campuses.

That improvement of the quality of teaching is necessary is quite apparent. A continual program of effective church school teacher education should be adopted and put into operation.



## BOOKS



*Church, Law, and Society*, by Gustaf Aulén. Scribners. 114 pp. \$2.00.

The author is a bishop in the Church of Sweden and enjoys an international reputation as a religious thinker.

Undertaking to outline the responsibility of the Church toward Society, the author goes on to show the two centrally defective relationships between Protestantism and Society. The first of these is pietism, which, though it brought much good to millions, suffered from the defect of withdrawing men from the often unpleasant af-

fairs of Society and encouraging an emotional, self-centered, and other-worldly kind of religious life. The other is modernism, which sold out the gospel by secularizing it. "The relation of the Church and Society has been exposed to two main temptations. The first is the temptation to passivity and indifference, the second to false pretensions and to embracing Utopian and illusionary ideals." Some of Lutheranism's traditional indifference to Society may be due to the assumption that since the time of Christ the Law is no longer binding upon Christians. Retorts Aulén: "The Law is no way to God,

but it is the way of all human relationships."

The Church must bear witness to the divine Law and speak up for justice, righteousness and good will. This is her responsibility. Her failure, and she has failed in many instances, is due to the fact that the Church, living in this world, shares in its sinfulness. Her strength is due to the fact that the Church "is not from hence"; in the power and blessing of God she has an inexhaustible source of strength which, to be true to her calling, she must use in serving mankind.

*Better Ways of Growing Up*, by John E. Crawford and Luther E. Woodward. Muhlenberg Press. 270 pages. \$3.00.

Written by a college professor of psychology and a pastor-psychiatrist, this book presents a helpful discussion of personality from babyhood and childhood to the beginnings of maturity. It is addressed especially to adolescents, but is full of valuable insights for pastors, teachers, and parents.

Two things are achieved by the book. First, it brings youth face to face with his problems of growing up and finding his place in life as a happy, well-adjusted person.

This it does in a friendly and stimulating way, though to help a person to examine himself is seldom an easy task. Second, it offers sound advice for correction, adjustment, and growth. Here, too, the authors have been very successful. Though the book gives much spiritual guidance, it never descends to the level of preachy exhortation. It is a good book to give any young person whose life you want to enrich.

*Pioneering for Christ in Africa*, by Victor Eugene Johnson. Augustana Book Concern. 192 pages. \$2.00.

As the author states in his Foreword, the contents of this book are almost exclusively a record of his personal experiences and observations as a missionary to East Africa, including the voyage in 1941 that was never completed because a German sea raider sank the *Zamzam*, on which he and his family were returning to Africa.

The story that is related is fascinating, and the author tells it well. In reading it, one not only gains much interesting information about a mission field in Africa, but also finds his respect growing for the men and women who carry on the work. Their devotion to the



ask, their wide range of human interest, and their practical common sense, as incidentally revealed in the unfolding of the story, make one glad to travel by book in their company. Most of all, one is left with a feeling of gratitude to God for His gospel of grace and with a desire to help continue the spread of that gospel throughout the world.

*Growing Up with Jesus.* By A. C. Mueller. Concordia. 165 pages. \$2.50.

This is a nursery manual for parents and teachers, carefully worked out and attractively printed. It offers guiding principles to both the parents of a child and his teacher on the wise theory that both should work together for his spiritual development. Suggestions for teaching 52 Bible stories are included.

*A Little Book of Singing Graces.* Collected by Jeanette Perkins Brown. Pictures by Lloyd Dotterer. Abingdon - Cokesbury Press. About 20 pages. 50 cents.

Nine well-chosen singing graces for the little child are made easily understood by the well-drawn illustrations.

*A Little Book of Bedtime Songs.* Collected by Jeanette Perkins Brown. Pictures by Decie Merwin. Abingdon-Cokesbury Press. About 20 pages. 50 cents.

Nine beautiful bedtime songs to enrich young lives with thoughts about God's world, God's care, and the child's prayer for others as well as for himself.

*My Bible Book.* By Janie Walker. Pictures by Janice Holland. Rand McNally and Company. 40 pages. 50 cents.

These selected verses, with charming illustrations, will help the small child to understand and respond to two things: "The World God Planned," and "What God Wants Us to Do."

*The Little Golden Book of Hymns.* Collected by Elsa Jane Werner. Illustrated by Corrine Malvern. Simon and Schuster. 41 pages. 25 cents.

The twenty-six hymns represent many denominational favorites, several of which have made glad the hearts of children for almost half a century. The others will probably live on as long as children sing.

*The Little Golden Library.* Prepared under the supervision of

Mary Reed, Ph.D. Simon and Schuster. 25 cents each.

These little books include Bible stories, Christmas carols, fairy stories, animal and home stories, rhymes. These include at least fifty books with excellent print, the best stories for young listeners and readers "at a price almost anyone can afford."

The Little Golden Library also includes Walt Disney's Little Library: Uncle Remus, Dumbo, Snow White and the Seven Dwarfs, Peter and the Wolf, and other favorites.

#### *Books for Pre-School Children:*

*A Star Shone.* By Robbie Trent. Illustrated by Margaret Ayer. The Westminster Press. 48 pages. 65 cents.

In these seven stories the child will get a glimpse of the goodness of God and the divinity of Jesus. Small hands can turn these pages and find pictures that forever enrich his life. Would that every child could own this book.

*Once, Long Ago.* By Mary Owen-Bruce. Illustrated by J. M. Swanson. The Westminster Press. 48 pages. 65 cents.

This group of Old Testament stories is delightfully interpreted

and exceptionally well illustrated. It is the kind of book older children enjoy reading to small brother or sister. It should be on the brousing table of every beginners' department.

R. P. N.

### *Enrichment Helps*

From page 10

needed, the setting, and properties. The teacher must guide the choice of the actors so those children who understand the story and enjoy the acting will be chosen. With the stage set and actors chosen, the teacher will then re-tell the story, allowing the actors to speak their lines or suggest their action. After this second telling, the play is ready to start. The teacher may need to start the story and prompt the players, as they go along. If the play seems to go smoothly, the children may enjoy repeating it for the whole group during the worship period another Sunday.

There is much visual material available for this story, such as, flannelgraph cut-outs, poster pictures, filmstrip and movie, "Good Samaritan," Cathedral Films, and the sound film, "The Travelers," from "Two Thousand Years Ago." This is the time for the village to "travel" to another class,

as suggested in the notes on activities.

### *Handwork and Follow-up Activities*

The material in the Christian Growth Quarterly for this quarter is rich in suggestions for handwork and follow-up activities. The teacher should study these suggestions carefully and apply those that are best suited to her peculiar problems, that is, the ability of her children, the physical surroundings of the primary room, the availability of material and the amount of time possible to use for such activity. The teacher should plan to have the result of the activity to be for some one other than themselves. We can teach Christian living best through our own lives and conduct.

If it is decided to make the Nazarene village, as suggested in the first few lessons, plan to give the completed village to Beginners or Juniors, as a gift, for them to study and enjoy. Lesson 5, "Travel in Biblical Times," could be the day the village would 'travel' to another group. Several children could be chosen to move the village and explain it to the new group.

Thanksgiving and Christmas offer many opportunities for real

service in your community. Your local hospital, orphanage, old folks home, as well as, the shut-ins in your congregation, will be happy to receive nut-cups, place-cards, folders with a holiday note and Bible verse. See Year-Round Handwork Pattern Book, by Anna M. Dahl, Standard Publishing Company, Cincinnati, Ohio, for additional suggestions.

You will find your teaching to be much more meaningful if the children are doing something for others. The handwork planned should be purposeful and not done because "it is easy for children," or "cute." Whenever possible, a verse from the Bible should be in evidence, such as, "Be of good cheer," "Trust in the Lord," for the hospital patients. If the older children are not able to print neatly, typewritten slips may be cut out and pasted on the work.

Much of this handwork can be done in the fifteen minutes before the worship session starts. With the co-operation of the teachers the work should be ready to start at 9:30, so that when 9:45 comes, it will be put away promptly. Everything can be kept in boxes and quickly put away. The playing of a hymn, softly, will usually call the children to worship. Most chil-



dren like to make things, especially for others, and will gladly come early to do this. With carefully planned preparation it is surprising how much real handwork can be accomplished.

## *High Quality Teaching*

From page 2

Then he placed the bills in a neat stack, with the pictures toward him, "right side up." Recording the amount, he returned the bank book to the young man with the polite words, "I thank you."

Well, this man has had a long business career. He has never, since that memorable occasion, put currency in his bill fold or taken it to the bank unless the bills were neatly placed and right side up.

Here is a practical lesson in teaching. There are just eight words in the teaching process. It was so thorough that not once in long years was it forgotten. And in each application of the lesson there comes the picture of the bank and the cashier, together with the words, "Let us count this money right side up."

The ability to illustrate and to explain may be developed, just as any other ability may be developed, through intelligent practice. This

ability plus worthy example will insure high quality teaching.

## *Activities in the Field of Christian Education*

By I. O. NOTHSTEIN

**B**IBLE MEMORIZING IN PUBLIC SCHOOLS. In eastern Tennessee the Children's Bible Mission reports 40,000 school pupils enrolled in Bible memory work. After permission is obtained from school officials, a poster is placed in a schoolroom, giving the rules. First the pupil memorizes John 3. 16 and receives a Gospel of St. John. For twenty-five more verses he receives a New Testament; for twenty-five more a Christian story-book; for fifty more a Scripture wall motto; for 100 more a Bible, and for 100 more—a total of 300 verses—he gets a week in a Christian camp. Workers from the C. B. M. call on 400 schools each month.

\* \* \*

**BIBLE BOOTHS.** *Sunday* magazine says: "Did you know that out of every five public school children three have never been to Sunday school? This fact has caused various groups of Christians to develop new ways of reaching school chil-

dren with the gospel. In several places Bible booths have proved highly successful."

A light display stand is set up on the school grounds, if permission can be obtained from the authorities, otherwise on an adjoining friendly neighbor's lot. It has a display of Bibles, New Testaments, Gospels and tracts in it and a sign such as: "Learn How to Get a Free Bible." In certain cases Catholic versions or special editions of the Scriptures may be provided. The booth is operated on a stated afternoon each week. The first week a child is given the Gospel of John. His name, address, and telephone number are taken at this time. In succeeding weeks or more extended periods of time he is given the rest of the four Gospels, each time returning what he has read. When the attendant is satisfied through questioning that the applicant has read all of these, he presents a New Testament to the child. Upon completion of that, he receives portions of the Psalms and Proverbs. Then he is given a whole Bible. In all, eight contacts are made with the individual.

\* \* \*

THE FIGHT AGAINST GOD. The decision of the U. S. Supreme Court, reversing the decision of the

Illinois Supreme Court, in the case of the organized atheists against the public school board of Champaign, Ill., for allowing the teaching of religion to those who wish to receive such instruction, may have fateful consequences for the people of the United States. Not satisfied with this victory, the atheists are already preparing to make further inroads upon the rights of believers in God. Their aim seems to be nothing less than the banishment of God from the direction of the education of America's children and keeping them in complete ignorance of their Maker, His Word, and even of the history of His Kingdom on this earth. Evidently, in this war against religion, the Freethinkers' Society of America is anticipating no opposition to their plans on the part of God.

Dr. N. R. Melhorn, editorial writer in *The Lutheran*, notes what may be considered about the only hopeful outlook for believers at the present time: "It may be a good thing for the families of the United States to be jolted back into consciousness of the fact that it is unnecessary to adjust the program of religious education with that of any other institution of our government. Such direct assistance as might be developed from the course of instruction in operation

in Champaign, Ill., is not essential to the maintenance of the Christian religion in our communities or in the nation as a whole. . . ."

(His contention is that the chief duty of propagating the Christian faith rests upon Christian parents in the home.) "For the first 300 years of the Christian era, the individuals and groups of believers in Christ and His Gospel not only got along lacking the protection of the state, but they survived persecution by the powers that be."

Another observer ventures to point out to the august U. S. Supreme Court: "If this supreme court decision eventually results in the banning of the teaching of religion from all public schools, the American public school system may be the chief loser."

Professor F. Ernest Johnson of Columbia University said, following the same line of thought: "The responsibility of the public school with respect to religion is to make pupils intelligent concerning the place of religion in the life of mankind. To contend that any proposal for inclusion in the public school program of religious subject matter is an effort to shift the responsibility of the church and the home to the school is to misconceive the entire program. The church's educational task is particular and

intensive—to instruct growing persons into a living religious fellowship. It is quite other than the task some of us are asking the school to undertake as a phase of general education."

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**VISITATION CONSCIOUS.** A certain rural school, described in *Christian Life*, goes on the supposition that it is not fair for the Sunday school teachers to be expected to do *all* the visiting. The call for volunteers for visitors is always extended to the whole congregation. "We have about 250 in our Sunday school. Each month we try to call on absentees, but before Rally Day we have a special calling project. Cards are prepared giving the names and addresses of recent absentees and prospects. The Sunday afternoon before Rally Day . . . the workers go out in pairs (to call upon, not only the absentees and prospects, but in every home in their assigned area) making 350 and 400 calls in the next two hours. We always find folk who have moved into our neighborhood during the year. . . . The next Sunday many of them come (to church and Sunday school), our attendance takes a jump, and Rally Day gets us off to a good start for the fall work."